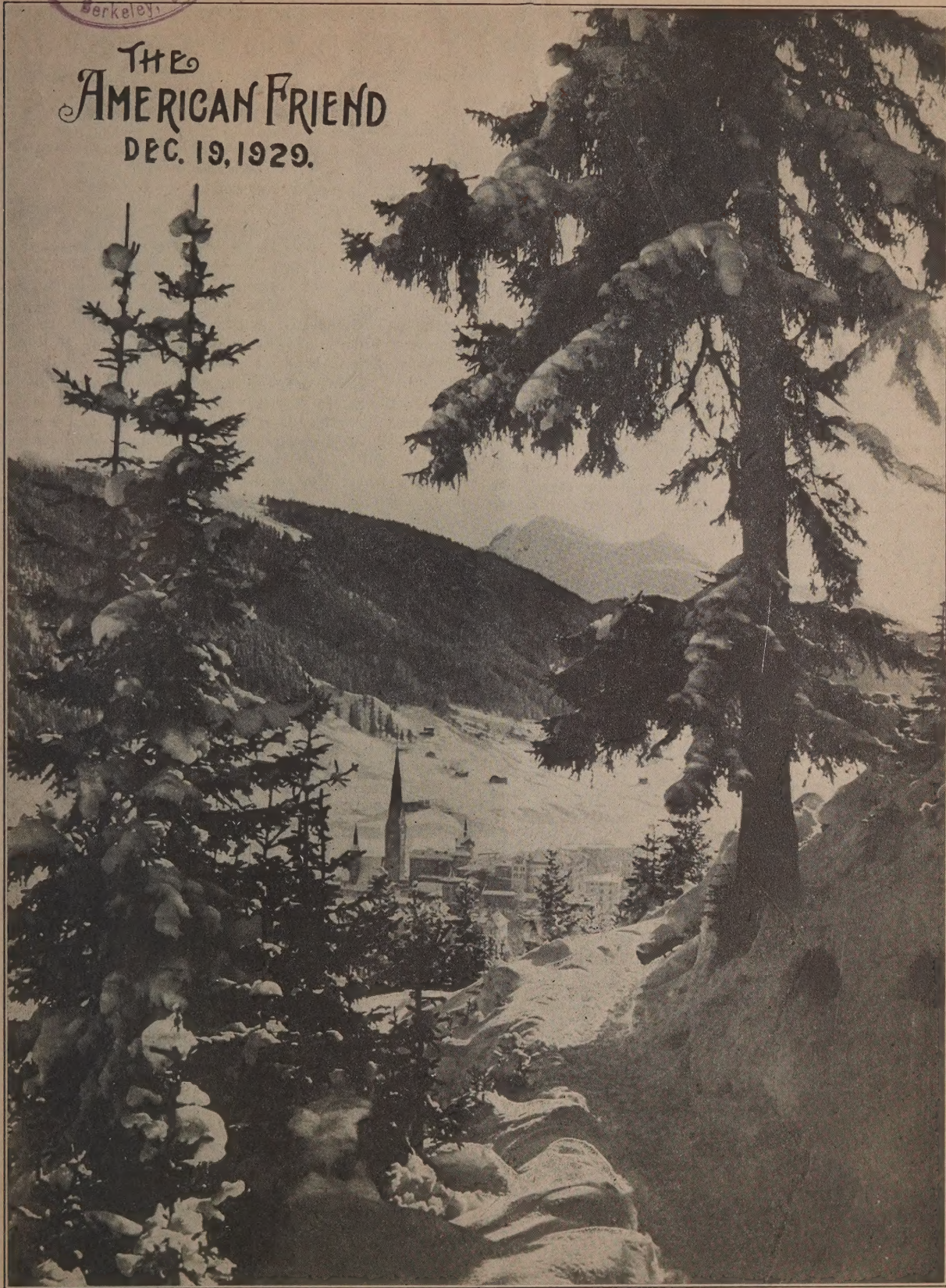


THE
AMERICAN FRIEND
DEC. 19, 1929.



*"Holy night, thy solemn silence evermore enfoldeth
Angel songs and peace from God on high."*

ON THE HORIZON OF THE CHRISTIAN CHURCH

INTERNATIONAL CHRISTMAS CAROL SING

On Christmas Eve, Tuesday, December 24th, between the hours of 7:30 and 8:30 p. m., there will be a nation-wide effort to get the entire country to join in a Christmas Carol Singing Festival, through a gigantic radio broadcasting hook-up. The Advertising Club of New York, in cooperation with the Municipal Authorities, Churches, Philanthropic Societies, etc., have just perfected arrangements with the National Broadcasting Company to broadcast this event. About 10,000 singers will assemble in Madison Square Park, 23rd Street and Fifth Avenue at 7:30 including Soloists, Choir Members, Glee Clubs and others, who will be accompanied in their International Carol Sing by four complete bands already engaged. Several noted singers will sing appropriate selections, and Albert Stoessel, the famous conductor, will lead the Carol Sing. Mayor James J. Walker will open the ceremony, the Police Department will provide the necessary stands, and Police Commissioner Grover A. Whalen, and many other distinguished men and women will be present. The National Broadcasting Company will erect the broadcasting equipment and Graham McNamee will be the announcer in this national hook-up. Every home in the land will be asked to join in the singing. The six leading motion picture companies have promised to provide for the sound and picture photographing of the crowd, so that event will be repeated afterward in thousands of moving picture houses, to many millions of people.

PROTEST AGAINST DOMESTIC SLAVERY

In an article entitled "A Cry From Hong Kong," John H. Harris, parliamentary secretary of the Anti-Slavery and Aborigines Protection Society, writing for *The Spectator* (London), scores the inaction of the British government in the matter of the Mui Tsai system of slavery which it is alleged continues in Hong Kong. The system, long established

in China, recognizes the sale of children by indigent parents, the children to be adopted by the buyers and maintained in return for domestic services to be rendered. He states that Parliament was given to understand three months ago that a statement of policy would soon be issued. But so far as is known not a single slave has been set free in Hong Kong through legislative or administrative activity, and there are "ten thousand of these slaves in the colony, while across the frontier in China, there are, it is estimated, over 2,000,000 little slaves held in bondage under precisely the same system." He cites several cases taken from police court proceedings and continues: "Great Britain has given a splendid lead to the League of Nations upon the question of slavery. Through the efforts of British political leaders the League has committed itself to the great task of 'the abolition of slavery in all its forms.' Here, in a British colony equipped with a highly efficient administration, is a system of slavery under which at least 10,000 children are held in bondage, while others are subjected daily to the process of barter. They are sold for purposes which lead to both physical suffering and moral degradation, often exposed to torture and cruelty of the most heinous kind."

CHURCHMEN STUDY MARRIAGE AND THE FAMILY

Any one who thinks the churches are not alert in meeting the new issues connected with home life and the relations of the sexes should have been in Buffalo, N. Y., November 21-24. His misgivings would have been relieved. For four days a city-wide conference on Marriage and the Home claimed the hearty cooperation of the churches of all communions and brought to them the expertness and insight of some of the wisest leaders in this field. Three long conferences of pastors discussed their part in safeguarding marriage. A great women's luncheon, attended by 800 and addressed by Mrs. Robert E. Speer, Mrs. Anna Garlin Spencer and Miss Mary Anderson of the Women's Bureau of the Federal Government, considered "Sex Relations in Marriage" and "Married Women Who Work Outside the Home." At a men's luncheon "The Father and His Boy" and "The Relation of Men to the New Freedom of Women" were the themes. The largest hall in Buffalo was filled with an impressive audience to hear Dr. S. Parkes Cadman on "Religion—a Power for Better Homes." Joint meetings for men and women were addressed by Newell Edson, M.D., and Prof. E. R. Groves, University of North Carolina.

A WORLD-WIDE CALL To Friends Everywhere

A call comes to Friends everywhere to make the Christmas season a time of remembering with gifts of life and material possessions that the Christ of Christmas may be made a reality in the lives of men throughout the world.

Meetings of the Tennessee Mission, Indian Bible Schools, and many others are remembering—is your Meeting or Bible School remembering?

For helpful suggestions and free offering envelopes, write

AMERICAN FRIENDS BOARD
OF MISSIONS

101 SOUTH EIGHTH STREET
RICHMOND, INDIANA

Starry Night

BY BLANCHE CUMMINS HOFFER

The stars have crept so close tonight—so near,
That awed and shaken, I, a pygmy seem.
The Earth and all its trappings disappear
And Day and Life and Death are but a dream.
Unfettered by the bonds that tether me,
Unshackled, I must walk with feet unshod,
For in this solar world of mystery,
I must be near the Light—the face of God.

There must have been an ancient night like this
When camels plodded patiently through sand,
Three travelers sought a sign in the abyss
Of blue, to guide them to the holy land.
For one star never failed to shine that night
And through the years has led men to the Light.

Richmond, Ind.

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WALTER C. WOODWARD, Editor

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Shall We Follow the Wise Men?

EVER fresh and appealing is the story of the Christmas quest of the Wise Men of the East. As the years pass it becomes more meaningful, not only as a beautiful symbol but as central truth and reality. Here were men of learning, sages and savants of their time, following the star of the eternal hope. What more natural than that they should seek the new king in the great capital, the seat of Jewish kings of pomp and power, from David and Solomon to Herod? But he was not there. They had to go to the little town of the least of the tribes of Israel, and find him even there as a lowly babe in a manger. It was thus that they found the new king, surrounded by simple-hearted shepherds. Not a suggestion of material power attached to the new reign. Yet, sensing something of the spirit, the divinity of the event, the wise men, though not fully comprehending, bowed in adoration and presented their precious gifts of homage and worship. And they returned not by way of Jerusalem.

Through all the centuries, the world has called them wise men and has never ceased to tell the story of their quest. But has the world believed them wise? Does it follow the eternal quest as they followed it? Or is the Christmas story just a pretty legend to be rehearsed by children as a part of the annual festal celebration? Despite its lip-service to the Babe of Bethlehem, born in the country of the shepherds, the world has spurned its Bethlehems and has turned to its Herods and its walled cities. Evidently it has deemed itself wiser than the wise men as it has pursued the quest.

What is this eternal quest? It was voiced in the early morn of the Nativity. On that occasion of awe and wonder, of joyous announcement and of outbursting ecstasy, the one tremendous concern, the great and abiding passion of God and man, rang out from the very heavens. It was the heralding of Peace on earth and Good Will among men. The passion for peace is the universal passion of the world. It is the passion, first, of the individual heart as it seeks that satisfaction and security which are found in the soul's harmony with the divine will. Each heart goes out on its own crusade and the literature of human experience is rich in the symbolic presentation of this personal quest. Men have ridden forth on bravely caparisoned steeds to win the Christ with the flaming sword, only to find him in a beggar by the roadside or in the face of a trusting, needy child. So men have sought him and his peace through great attainment and vain ambition, only to find that the

successful quest leads to an humble and a contrite heart.

But the quest of peace is a social as well as a personal one. Wherever men have gathered in community life, whether in the rude huts of the jungle or in the palaces of luxury, there has been a longing for protection and peace. It has been only the few who have, for fancied personal advantage, followed the road of wanton conquest. And the tragedy is that they have done so by preying upon the fears and longings of the multitudes who have followed in what they were led to believe to be the paths to peace and plenty. It is peace which peoples in general have wanted and not strife.

This universal longing has often found voice in the vision of the prophet and in the inspiration of the seer. On a background of futile struggle and subjection, Isaiah portrayed the sublime and timeless picture of peace. In a world inundated by barbarian invasion, Augustine turned his gaze from the fallen temporal city of empire and gave the world a vision of the true city of God. Troubled by the devastating scourge of warfare, philosophers and statesmen have sought either to mitigate the horrors of war or plan a governed world in which strife would be superseded by law. The Dutch philosopher, Hugo Grotius, attempted the former in his great work on "War and Peace" and a half century or so later, the English statesman, William Penn, essayed the latter in his plan for a governed Europe, which preceded by two centuries the League of Nations, whose general provisions Penn anticipated to a remarkable degree. These same insistent aspirations have been sung by the poets of all times and peoples.

Why has this universal and passionate longing been so long denied? It is only a partial answer to say that peoples and nations have been but pawns on the chessboard of international politics, moved at will by designing and conscienceless diplomats and rulers. It is certainly an inadequate answer in the modern day of popular control of government. The main reason is this: the nations have sought to compel peace by might and by power. They have sought peace and in the very seeking have violated its fundamental principle. While professedly espousing peace, the peace of Christ and of Christmas, they have flagrantly flouted its spirit and its divinely demonstrated method. They have denied the wisdom of the Wise Men which they spurn as foolishness. They have turned from the path of good will and have followed the path of might and compulsion, expecting it to

lead to peace. Where are might and compulsion there is fear and where fear is, there can be no peace. There is no peace in an armed truce.

Clemenceau, the "Tiger," died the other day in France. On being requested by the *New York American* for an appraisal of the eminent Frenchman, Lloyd George said: "By conviction and temperament he was an inexorable cynic. He had no belief in the ultimate victory of right. His belief was that history demonstrated clearly that in the end might invariably triumphed over abstract justice. In fact, as he once put it bluntly in the course of a conversation, 'Might was right.' His faith was in organized and well directed force. It was in the interest of humanity that strength should prevail over weakness." It is a travesty to think of Christian nations, so-called, being ruled by men of such outlook.

It is an even greater tragedy when high minded, Christian men repudiate the wisdom of the Wise Men. We do not remember to have seen a more frank statement of the defense of a Christian for being found in the trenches, than that quoted from a statement made by the late C. E. Montague, a distinguished editor of the *Manchester Guardian*. He was a man of high and fine idealism who, at the age of 47, enlisted in the Great War in the spirit of a crusader. Writing in his Diary in 1917, he said: "To take part in war cannot, I think be squared with Christianity. So far the Quakers are right. But I am more sure of my duty of trying to win this war than I am that Christ was right in every part of all that he said, though no one has ever said so much that was right as he did. Therefore I will try, as far as my part goes, to win the war, not pretending meanwhile that I am obeying Christ, and after the war I will try harder than I did before to obey him in all the things in which I am sure that he was right."

This is a blunt statement which almost shocks one with its naked frankness. But is it not a fair expression of a very general attitude of mind? Nations and peoples revere the name of Christ but are not ready to trust themselves to his principles. When it comes to the present-day emergency they believe their practical wisdom is greater than his. They return from Bethlehem by way of Jerusalem and Herod.

Diametrically opposed to the method of force as the approach to peace is that of good will—virile,

aggressive, constructive good will. This is the Christ-like and the logical approach. Good will and peace, linked together in the heavenly harmony of the first Christmas morn, are companions forever and are to be sought together in the march of righteousness and civilization. There can be no peace without good will.

Above this Christmas rises an aura of hope. Much has been accomplished in recent months in creating an atmosphere of conciliation and trust. An international organization of peace is being gradually built up which is steadily becoming more effective. The success of this world machinery for law and justice will be dependent finally upon its motive principle; whether it rests ultimately upon the sanction of force, either military or economic, or whether it is permeated with the growing spirit of good will and friendship. One way leads toward the embattled capital of Herod, the other leads toward Bethlehem.

Herein lies a tremendous responsibility for the peacemakers of the Beatitudes, and specifically for Friends. We should encourage all cooperative efforts for organizing the world for peace but our supreme contribution is to help infuse these efforts with the spirit of creative good will. No mere attitude of non-resistance will do this. We have almost come to hate that word which is so commonly applied to Quakers as pacifists. The term is anaemic and colorless. It doesn't represent the pacifist wing of the peace movement at all. Jesus didn't say to resist evil by doing nothing about it—he admonished his followers to resist evil with good. If we are to make peace we must actively employ all the factors of peace at our command. We must seek to know other peoples and interpret them appreciatively, we must cultivate understanding, widen our friendships, broaden our loyalties, practice love and create good will. We must lose ourselves in an abandon of conviction and sacrifice, making the great risk for peace that the soldier makes who risks all in battle. This is the way of redemption and "no redemptive work ever takes place without somebody venturing to the point of suffering." Dare we call ourselves peacemakers in this solemn sense?

This is the direction in which the true quest for peace leads. At this, the Christmas season, may we rededicate ourselves to the fulfillment of the angelic promise, the realization of the Christmas hope.

The Mass of Christ

BY D. ELTON TRUEBLOOD

THE older branches of the Christian Church put great emphasis on the observation of the seasons of the Christian year. The great events in the story of salvation are remembered annually in their appropriate order, different features of the faith being stressed at different times. The year begins in the autumn with the season called Advent, which stands for the long period of preparation for the Messiah. The spirit of this time is a forward looking one and depends much on the hopes of the ancient Hebrew prophets.

At the end of Advent the Nativity is celebrated, the event toward which the preceding season has pointed. The earthly life of our Lord is celebrated from Christmas until Easter, the

second part of the period commemorating especially his sufferings. This is called Lent and continues from Ash Wednesday until Easter eve. The period from Easter until the end of the church year commemorates the state of affairs in the last nineteen hundred years. In this time one event of major importance is noted, the coming of the Holy Spirit. The period which brings to mind this final act in the sacred drama is called Whitsuntide.

Those who pay zealous heed to this annual cycle often seem to be enriched by thus paying individual attention at some time or other to each item of their faith. They derive the same benefit that patriots derive from the observance of national

holidays. To remember the beginnings of our government at one time and the sacrifice of idealistic youth at another is a helpful exercise. Perhaps we ought to remember these facts at all times, but, frail mortals that we are, we need some special stimulus.

To many of us the Christian year has been something outside of our experience; words like Advent and Lent have an unfamiliar sound. But all of us are hearty participants in one part of the annual cycle, the festival of the nativity. When we are celebrating Christmas so heartily, however, it might be worth while to note that Quakers have not always joined in the festival. Even as late as a century ago there was a strong feeling in many Quaker circles against any tendency toward the "observation of days."

It is interesting to make a study of Quaker Journals to notice how special days, such as Christmas, are handled. Often Christmas is simply called "the twenty-fifth of twelfth month," and no reference to its Christian significance is made. To George Fox it was merely "the day called Christmas." The following is a characteristic excerpt from the Journal of a distinguished Friend of the early nineteenth century: "It was a time of deep exercise to me, being led in the line of searching labour, pointing to a reform in manners and conduct; and showing the fallacy of all ceremonial religion in the observation of days." Thus we see that this sincere Christian spent his holiday season in holding meetings with the aim of warning people against the observation of Christmas.

How did such an attitude arise? We understand it when we realize that Quakerism, from one point of view, was extreme Puritanism and that Puritanism was simple extreme Protestantism. The leaders of the Puritan movement wanted to rid the church of all its festivals and they included Christmas along with the rest. The result was that the celebration of Christmas was forbidden by act of Parliament in 1644, though Charles the Second naturally countermanded this order at the time of the Restoration. This Puritan position continued to hold good in Scotland, however, and it is only within recent years that the Scotch people have paid any attention to the Christmas season. The early settlers of New England felt as strongly as the Quakers did on the subject. It seemed to them that the Christmas celebration smacked of Popery.

It is now happily true that practically all objections to the setting aside of a special day are gone. The descendants of the Puritans have seen that their ancestors went a bit too far in trying to rid religion of its beauty and color. The result is that Christmas is today the one important connecting link between all the major branches of the Christian family. Easter is observed to some extent, but it has not achieved the stress or the universality of appeal which belongs to the Christmas season. We are beginning to see more and more that religion is that which unites and, from this point of view, the Feast of the Nativity is a religious event, *par excellence*. Catholics, Anglicans, Presbyterians, Quakers—all of them—lay aside their particular opinions and join once each year in the commemoration of the coming of God into the world. High churchmen, broad churchmen, and low churchmen forget their theological disputations and find common ground in the act of commemoration.

But the observation of Christmas makes for a still more inclusive fellowship than that of all branches of the Christian Church. Many of the practices connected with the festival are older than Christianity and many come from our rude Teutonic ancestors. Our present civilization is a stream which has many sources, one rising in Judea, one in Greece, one in Italy, and one in Germany. We can say, far more truly than could St. Paul, that we are debtors to the barbarians, as well as to the Jews. The Christmas season comes when it does probably because of an ancient festival at that time marking the winter solstice. This part of the season is of Greek or Roman origin. The Teutonic elements in the Christmas custom, which came much later, include the Christmas tree, the Yule log, and the

giving of presents. Nothing that we ever do shows our composite background so clearly as the carrying on of Christmas festivities.

Therefore, when we celebrate Christmas, we are declaring our unity with a great variety of men and women who lived in the past. We are keeping faith, not only with the babe of Bethlehem, but also with our own untutored fathers of the dark northern woods. We are doing the same that a modern Jew does when he dons a fringed garment upon entering the synagogue, because his desert ancestors wore fringed garments. If religion is a unifying force, a ligament, Christmas is the most thoroughly religious period of the year for most of us.

How shall we observe a day so profoundly religious and so rich in its historical connections? We shall do it best by refusing to be drawn bodily into the department store conception of the season, and by stressing the idea of a religious festival. The authentic flavor of Christmas cannot be adequately caught with manufactured trees, false fireplaces and mountains of manufactured gifts. We need to return more to the singing of carols while trudging through the snow, the recounting of the Christmas story while sitting about the family hearth. Many of the common acts of life, like the lighting of the first fire of winter, can be made into simple ceremonials that help to lift existence above the level of the commonplace. The importance of the occasion, the religious significance, and the general holiday spirit, make it easy to do this at Christmas time. It is our best opportunity to turn our backs on our machine civilization with all its artificialities, and join heartily in the unsophisticated joys of Christians of an earlier day.

Guilford College, N. C.

The Christus Quest

BY HENRY COFFIN FELLOW

IT IS the eve of Christmas morn in Judea. The Day Star of man's eternal hope had now arisen in the light of prophecy almost to the zenith.

A richly bejeweled Parsee camel caravan came from the land of eternal fires bearing priceless treasures of gold, frankincense and myrrh from distant Arabe, warm robes of spotless white, hand-wrought, from Cashmere and woven tapestries of an immortal sanctity.

Came learned pundits grown hoary studying the virtues of Krisna and thumbing the age-worn rosaries of Vishnu beside the turbid, relentless Ganges; or grown weary pondering the horoscope of Osiris on the pyramids beside the Sphinx now grown adamant with expectancy; or in keeping the fires of Parseeism burning on their altars.

Came they with measured cadence across the wind-worn desert sands, and are now well nigh their shrine of hope that prophetic vision had foretold them in some templed lamasery of the East.

They cautiously approached the ford of the frost-flecked waters of the Jordan that welcomed their passage with strains of liquid music. The galling desert thirst of man and beast were slaked and they went on with quickened pace.

They left the once fertile vale of Sodom now grown gray with pinnacles of salt, ghastly human in the moonlight, standing garbed like a cohort of departed spirit sentinels of Destiny at the Gates of Hades.

By tortuous climb through bandit-groomed defiles, that mysterious caravan passed one by one the broken walls of Jerico, now silent witnesses of tramping hosts and bugle blasts.

Here and there were groups of shivering shepherds leathern clad upon the mountain sides, looking up at the strangely impending harbinger of the heavens shining as it were the day upon the rock-strewn heather, while bleating sheep began to wander forth from their care in quest of tender twigs among the thorns.

Seraphic melodies of unseen heavenly hosts made vibrant the mountain air and seemingly lifted them into a halo of immortality.

Here and there along the rocky way from sepulchered chambers rang forth the crowing clarion of the morn and fragment lepers crawled from their foul dungeons to witness some har-binger of ill approaching from the east.

Mount Olives, crowned with snow-white huts of stone glistening in the star-lit sheen, when a roseate dawn just coming on apace, made even more melodious by their echoes the chanting cadences of the cavalcade now approaching the eastern gate of Jerusalem.

The wayfarers paused and asked the sleepy porter in unknown tongues to loose the grimy bolts.

From the gloaming of the walls he cursed the wandering pundits and sent them scurrying through the shadows of the gate, bare half ajar, to the courtyard of the already overcrowded hostel of the city.

Laden with gifts and sacred scrolls and surcharged with the fervor of the quest, they hastened to King Herod, and asked where they could find the newly-born King of the Jews, that they might go and worship him.

In quick response the counseling divinities of the Law replied, "In Bethlehem of Judea."

They wist the importunity of the King and hastened away from the wrath-brewn atmosphere of his presence.

Ere noon hour had passed, once more the heavily laden ships of the desert groaning beneath their loads, arose; shook the dust of Jerusalem from their cushioned feet and garbed in regal robes sped their quest to Bethlehem.

Within a grotted cliff, wherein for ages horned cattle had chewed their cuds uncomplainingly, the pilgrims found the sanctuary of their sacred search lit by a celestial glow that they, though "Wise Men" that they were, longed to comprehend in the light of eternal virtues.

Upon a whisp of straw the young child lay crooning vespers to the Angelus Unseen.

Beside the child the smiling Joseph sat and the Mother Mary lay, both of whom welcomed the strangely garbed pensioners of God from far-off Parsee.

Reverently they knelt beside the child and offered up their adoration and presented rich trophies of their quest to the newly-born King Immanuel.

Not Vishnu, nor Osiris, nor Ozmud, but the Christ of God came they to worship and better comprehend, the incarnate Source of Perfect Wisdom, God made manifest to earthly ken, all Wisdom and all Power.

The Surprises of Christmas

BY RICHARD K. MORTON

CHRISTMAS seems to me to be, above all, a time of surprises. The Jews expected a powerful political leader to come in majesty, ready to revenge all their wrongs. God sent them a little helpless Child, born in a manger. They expected ruthless hosts, and beheld later the glory and value of a single life, sent from God. They lived by the law, and saw it transcended by love. They feared God, but now they saw his love. What a rebuke it all was to them!

The magicians from Persia, with all their learning, saw something which they could not understand. Here was a portent too great for them. Ruthless yet able Herod trembled to behold the working out of a purpose he could not grasp. The Scribes and Pharisees were deeply disturbed to be so surprised by these events. Their dominance, their theories of life, and their prestige were threatened.

Humble shepherds watching their flocks were surprised to be visited by the angel of the Lord. The good tidings of great joy came to them when they least expected them. How little

they were prepared for the message, the sign; and how amazed they were when the glory of the Lord shone all around them and the multitude of the heavenly host praised God!

Christmas is indeed a time of surprises. God is ever adding to human life unexpected value and joy. We never know what bounty may come next to those whose lives merit it. The new-born Child of Bethlehem reveals God, and reveals how great is God's love and care for man. God has a surprise for us, too, at Christmas time if we humbly and sincerely seek the new-born Savior. The joy of the first Christmas may be ours today. Those were amazed who lived at the time of the first Christmas, but we are just as much amazed today when we come to understand the deeper meaning of the celebration. There are surprises waiting for us when we try to develop the love, goodness, beauty, friendliness, and service which are in us and in all our fellow men. The Christmas message is that glorious awakening and revitalization of our whole life which comes when we stand amazed before the realization of what the new-born Child of Bethlehem means to all mankind.

Have you found the surprises of Christmas?

Boston, Mass.

What Christmas Is For

BY ELIZABETH H. EMERSON

ALMOST before Thanksgiving had passed, Christmas carols were on the radio air. And even sooner newspapers and window displays left us in no doubt that the season approaches. As usual I am a bit rebellious. A Rip Van Winkle experience ending just after the last holly wreath has been packed away would be welcome. I am threatening to give no gifts this year. Perhaps I won't even send any Christmas cards. Why decorate the house? One cannot do any of these things without increasing by at least a little the ache of the feet of store attendants, the heavy burden of mail clerks, one's own nervous strain and contributing to the whole materialistic system of observing Christmas. I express something like this at the breakfast table. What a storm of protest I arouse! I classify myself as stingy, a kill-joy, a person who does not appreciate Christmas, and the summing up of the whole matter comes from one of my children in the staccato remark, "Why—giving is what Christmas is for!"

Evidently it is an easy matter for the masses to seek no further meaning in Christmas than the exchange of gifts and the observance of gala festivities. But some can never be satisfied with such an interpretation and year after year fight the battle to keep from being overwhelmed with the deluge of Christmas *things* and to keep clear in our own minds and our own homes the real significance of the day. Occasionally there are helps, coming in a word, a song, a poem or some wholly unexpected source. Such came to me the other day in a voice from the far away fourteenth century. Johannes Eckhart was a German student of religion, called the first of the great speculative mystics. But he was a mystic balanced in his thought, and these are his words: "What a man takes in by contemplation he must pour out in love." He must have been afraid, this man who loved contemplation, that he might grow content to merely feast his own soul. Certain it is that some followed in his train who did forget to keep the proper balance between taking in and giving forth. In Eckhart's words there is material for a sermon on this theme, but at the Christmas season it is particularly of the "pouring" out that I am thinking.

Although it is the birth of Jesus which we celebrate and about which all the beautiful songs and stories cluster, Jesus himself is the real meaning of Christmas. It is altogether likely that thirty years passed before there was any interest in the place or manner of Jesus' coming into the world. Certainly such is true of the men whose memory we cherish as a nation. It is only after events have occurred which endear

a person to the public that there is any thought of the early years. We do not know the source from which the gospel writers obtained their information, but it is easy to think that the stories we love came from Mary herself, handed down through the descendants of those most impressed with the wonders of his life and death and resurrection. And so, if you take away those three years about which we know most, you have really taken away my reason for observing Christmas.

And what were those three years? Were they not a continual "pouring out?" His acts of healing, his associations, his teachings, and finally his life were poured out in love. How persistently he tried to teach others to do this; to give the cup of cold water, to do as you would be done by, to love enemies to do good to those who do evil to you, to go the second mile, to give the needed coat, to love your neighbor as yourself! Some incidents, too, especially teach this giving of oneself. Best of them is the pouring of sweet ointment on the head of Jesus by Mary of Bethany, an act rebuked by others but commended by the Master.

There may not be a Christmas message for readers in these words about "pouring out." For me there is the greatest message of all. I shall give gifts this year, gifts accompanied by love. I shall send the customary greetings, being careful to send them early, and to some who have never been the recipients of my out-pouring. Already little red bells hang in our windows, and Christmas is not only on the air, it is in it. For "*Giving is what Christmas is for.*"

Richmond, Indiana.

The Spirit of Christmas

BY L. WILLARD REYNOLDS

CHRISTMAS no longer comes on December 25. It is now that space of time between the arrival of the holly-decorated December issue of the *Ladies Home Journal* and the licking of the last stamp for the last belated New Year's greeting card. Thanksgiving over, Christmas begins. In street, shop, press, school, church, society—everywhere Christmas comes with a rush and bustle. We plunge or are plunged into the flood of giving and getting, spending and sending, making and taking. Santa Claus, bundles, bells and holly, gay lights, goodies, carols, music, parties, programs, glad hearts, warm hearths, good-fellowship—yes, and a story of a Babe in a manger. That is Christmas. What a festival it is! Who says "Bah! Humbug?" Old Marley was as dead as a doornail, and all the old Scrooges are too. "Merry Christmas, Uncle!"

We do not make too much of Christmas; we make too little. We do not give too lavishly; we give too sparingly. What a happy thing it is to give gifts to our children, parents, uncles and aunts! We love them of course. But they will do as much for us again, and in the words of Jesus, "What thank have ye?" Why not take more thought for those beyond our own dear circle who need our Christmas cheer? Old Marley's ghost discovered too late these rare possibilities of enriching the meaning of Christmas. "Why did I walk through crowds of fellow-beings with my eyes turned down, and never raise them to that blessed Star which led the Wise Men to a poor abode! Were there no poor homes to which its light would have conducted me?"

"The one miracle of the New Testament," says Steiner, "which the Jew can fully accept is the miracle of race unity which ushered in the era of Jesus. That three wise men of the East, of three different races, travelled, tented, and ate together and adored a Jewish child lying in a manger, is a growing miracle, more unbelievably miraculous in these days of increasing race antagonism."

It is not enough that we dramatize and sing the lovely story of the first Noel. That manger of Jesus is as empty as was his tomb. He is not there; he is gone forth

"Where cross the crowded ways of life,
Where sound the cries of race and clan."

There shall ye find him.

It is not enough that angels from heaven sang "Peace on Earth." Of course that was *their* joyous message. But *men* must learn to sing it too. Jesus sang it full and strong. His followers have sung it brokenly and with little spirit. Let Christmas become a grand rehearsal for the universal chorus—"Glory to God in the highest; Peace on earth, Goodwill toward men."

"Though in David's City
Angels sing no more,
Love makes angel music
On earth's darkest shore."

The key to Christmas is *brotherhood*. Would we honor Jesus? Follow the star of *love* and present our richest gifts where it leads. Join the heavenly messengers in bearing the message to "all people." "Business!" cried the ghost of Marley. "Mankind was my business. The common welfare was my business; charity, mercy, forbearance, and benevolence were all my business. The dealings of my trade were but a drop of water in the comprehensive ocean of my business!" That was the secret which Scrooge—that tight-fisted, wheezing, wrenching, grasping, scraping, clutching, covetous old sinner, "solitary as an oyster"—learned one night from the wandering spirit of Christmas. The health and happiness of Tiny Tim and of all the Cratchits, and of all the poor and destitute were discovered to be a most delightful part of his business. "Hallo! Whoop! a Merry Christmas indeed!" Jesus insisted that "inasmuch as ye have done it unto one of the least of these, even these least, ye have done it unto me."

Christmas is for all the world. We must not forget that. The first celebration was international. Christmas is not exclusive, it is inclusive. There was no "close" communion practiced at the manger. For that hour of worship there was no temple, no priest, no sacrament, no ritual, no liturgy, no creed. God was there in the stable incarnate in a helpless baby, and those who came with love, rich and poor alike, worshiped him in spirit and in reality. Love and nothing less is the bond which can bind our fellowship in one. Not statements of belief, but statements of our love are in order at Christmas. "My Jesus, I love thee," is the good confession. And love must be interpreted in terms of brotherhood. Christmas should be goodwill raised to the *Jesus* power.

"In Christ there is no East or West,
In him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

"In him shall true hearts everywhere
Their high communion find;
His service is the golden chord
Close-binding all mankind.

"Join hands then, brothers of the faith,
What-e'er your race may be.
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth."

Lynnville, Iowa.

Our cover page presents an Alpine scene with a Swiss village in the foreground. It is from a photograph by Underwood & Underwood, New York.

From Our London Correspondent

A Letter of Comment by David M. Edwards

SOMEbody (or something or someplace) is always taking the joy out of life." When I was a lad running wild out on the prairies of Iowa (and probably "growing wilder every hour," like the "little prairie flower,") it was a place away up in the Northwest, known as "Medicine Hat," that continually took the joy out of life for me. All winter storms, whether merely a fall in temperature or a regular old-time blizzard, emanated from "Medicine Hat." I developed quite a grudge against this particular "red dot" on the map, and I suppose along with the grudge also developed a "complex," as the psychologist calls it. Imagine my feelings, then, when I discovered that England has a "Medicine Hat." Only this morning I read in the *Times* the following: "For the second time within less than three weeks a violent gale has passed over England; and the wind and rain of Monday were the worst that our old foe, the depression off Iceland, has sent us this autumn." I feel a kindred bond between the writer of these lines and myself. Also, I am grateful to him for supplying a present need. There had been no substitute for "Medicine Hat" until I read this statement. Henceforth, I shall shower upon "the Depression off Iceland" the malediction which I have heretofore lavished upon "Medicine Hat." I feel much more comfortable, now, that I know just who or what is responsible for bad weather in London.

MORE ATTRACTIVE UNIFORMS

The Defense Council of Australia has decided to suspend compulsory military training in that Commonwealth. It has, however, been decided to maintain the existing army organization as a nucleus of a citizens' force to be recruited voluntarily. Payment is, of course, to be retained, but the new schedule is not yet arranged. A wholly incidental remark in the newspaper statement concerning this matter is of great significance. It was stated that "probably more attractive uniforms will be issued." Thus the old delusion that war is a matter of brass buttons, bright uniforms and shining armor, instead of dirt and filth, bloodshed and massacre, is bolstered up. Why not issue blood-drenched, grime-covered uniforms, so that the young man who volunteers will know just what he is doing when he volunteers. There is something so disheartening in the fact that "more attractive uniforms" are being issued in order to camouflage the reality of the hellishness of war.

And yet there is little in the point I have just been making. The Duke of

York said last night, when he addressed the World Alliance of the Churches for the promotion of International Friendship, which met, by the way, at No. 10 Downing Street: "I feel that it is little use speaking of the horrors of the last war to those who were too young to remember it. They tend to look upon it rather as we look upon the Crimean War. It is not the horrors of the past which will influence them against war so much as a right understanding of the problems and difficulties which face our nation. It is this alone that will achieve the results we so ardently desire; namely, the building up of a repugnance to war and a determination to become proficient in the arts of the peaceful settlement of international disputes and difficulties." And it can be added with equal truthfulness that it is not so much "more attractive uniforms" that will attract them towards war as a neglect to give them this right understanding. The Duke added: "Whether peace or war in the future is to be the means of settling disputes must depend upon the way in which the youth of the world is educated."

IMPERIAL CONFERENCE OF 1930

One of the most significant events for the British Empire will be the meeting of the Imperial Conference to be held in 1930. Three great commercial organizations, viz., the Associations of British Chambers of Commerce, the Federation of British Industries and the Chamber of Shipping Interests of the United Kingdom, have appointed a joint British Preparatory Committee to arrange for the gathering.

The objective of this Imperial Conference is the development of the Empire as an economic unit. This will be accomplished by the extension of reciprocal trade agreements between all members of the United Kingdom. The two moving spirits of this policy of "Economic Empire" are Lord Melchett and Lord Beaverbrook, the latter, the owner of a number of newspapers scattered through the Empire. Lord Melchett, in moving a resolution that the policy of Economic Empire was desirable, stated that it was a means of defense against other large economic unities in the world, mentioning specifically the United States of America. He also referred to the growing tendency of the best minds of continental Europe to think more favorably of an economic unity of those states generally referred to as the United States of Europe.

Thus it is easily seen that the policy of Economic Empire founded upon the

ideal of "self-efficiency" is most certainly to dominate the future. The significance of this in its bearing upon disarmament, both naval and land, as well as the control of air armaments and the production of military supplies, including poison gases, is obvious to any thinking mind; and the necessity for prompt, even immediate action, is just as plain. With continental European countries increasing their armies and military equipment, so that in the world there are now 10,000,000 more men under arms than in 1914; with England spending 200,000 pounds sterling (\$1,000,000) upon poison gas investigation; (And by the way this work is done, mainly, in the laboratories of Jesus College, Cambridge University) with the United States, France and Russia each spending more than England; and all these activities alongside the growing demand for self-sufficiency out of which is growing Economic Empire, the urgency of the hour is revealed in all its significance. Will it be possible in such an atmosphere to win through to world peace? It makes one shudder with apprehension to know how few statesmen in places of leadership today are unreservedly committed to the cause of World Peace. However, a reinforcement of confidence comes in the thought of the successful decade of the League of Nations and that back of all men and organizations is a world citizenry which is, at this moment, sick of war and determined that it shall not happen again.

EINSTEIN AMONG THE QUAKERS?

A most thrilling opportunity came to a small group of the Eddy Party when it was in Berlin. Professor Einstein invited a small group to call upon him; he had been ill and felt unequal to meeting a large number. Sherwood Eddy made a selection on the Rotarian basis of classification. Of course there was one philosopher in the group. Dr. Jesse Holmes, of Swarthmore, being the "Socrates" of the party, (and by the way being addressed as such by the humorists of the party) was selected to fill that classification. The occasion will long be remembered by those so fortunate as to be included in it. Professor Einstein spoke in the highest terms of the Quakers, claiming that he in reality was one of them. It may be remembered that he refused to sign the manifesto in which ninety-three German professors defended Germany's war action.

"FIELD GUNS IN FRANCE"

The *Statesman* for November 9th carries a review of a book entitled, "Field Guns in France." It is composed of the letters written by a French gunner to his father, between 1915 and 1918. As to the literary merit I shall say nothing. The point in which I am interested and in which it seems others would be interested is the cold-blooded manner in

which the writer tells about his achievements as a gunner. One single instance will suffice: On one occasion his telescope revealed a party of fourteen Germans trudging parallel to a road, of which he had registered the precise range, but some two hundred yards wide of it. He might have guessed the range of their actual position, and taken a chance. Actually, he shepherded them onto the road by firing a shell or two beyond and ahead of them; and having got them on to the ground which he could hit with certainty, he massacred the lot." There are numerous examples of scientific butchery in the book.

But of even deeper significance is the mentality of the writer which is that of many soldiers; at least soldiers are most efficient and most satisfactory when they achieve this type of mentality. War could not be without it. Say what you will, soldiers are trained to kill and their efficiency is measured by their mental attitude toward their job. In the "Charge of the Light Brigade," Tennyson uses that familiar passage:

"Theirs not to reason why
Theirs but to do and die."

He should have written the last line: "Theirs but to kill and die." Doing for the soldier means killing.

The following paragraph from the preface written by the author is quite revealing: "Because, after all, the sole *raison d'être* of armies is obviously the enforcement of some policy supported by the threat of war in the background, and war itself is the employment to fullest extent of the machinery of death already prepared. Hence 'slay and spare not' should be the motto without question or comment, but with a feeling of thankfulness that the greatest war this world has ever seen came at a time when, young and fit, one felt thoroughly able to take part in it."

This book was written, or rather, this collection of letters was edited to be of use to military authorities and not to argue against war; but of all the books I have examined, (and I will not except "All Quiet on the Western Front,") it is the most convincing indictment of war and irrefutably brands it a murder.

SIX MILLION SLAVES TODAY

In something written recently I suggested that it would doubtless be a surprise to many to learn that slavery still exists in the world. This subject has been sufficiently investigated by this time by the League of Nations and by others acting independently so that it is now possible to make fairly definite statements about it. A book written by Lady Simon, wife of Sir John Simon, (who by the way is chairman of the committee that has been studying the situation in India with a view to advising the Brit-

ish Government concerning India's ability to be given "home rule") is soon to be published which will give very definite information. Lady Simon will tell in her book of the existence of slavery in the world to the extent of six million slaves.

On the monument reared near Westminster Abbey to the memory of Wilberforce, there is an inscription which says "Slavery Abolished in 1834." David Livingstone showed that this inscription was untrue by what he told of his own firsthand knowledge. It now falls to the lot of Lady Simon to bring the facts concerning this ancient and perpetual evil up to date.

This, and many other evils of worldwide interest, would have drifted on with nothing being done about it had not the League of Nations come into existence.

LITERATURE "IN HIGH"

For a small manuscript of four and one-half pages to bring at auction £4800 (\$24,000) seems incredible; but that is just what happened the other day. The autographed manuscript of Oliver Goldsmith's "The Haunch of Venison" was put up at auction at "Sothbey's" and was quickly run up to that price. The history of this particular manuscript makes it rather certain that it was done by the great Oliver Goldsmith for Sir Joshua Reynolds. One hopes that Sir Joshua returned the compliment by painting one of his adorable child faces for his writer friend.

At the same auction an autographed manuscript of Dickens, "The Schoolboy's Story," written in 1853 on ten pages octavo, was sold for £1,850. Also, a letter written by "Bobby" Burns to John Logan sold for £1,810.

FOUNDATIONS

It is said that defects of structure in character will reveal themselves in times of stress and in the wear and tear of life. To prove this, illustrations of the appearance of weaknesses in material structures are frequently utilized.

One of the best illustrations is the weakness that appeared many years ago in St. Paul's Cathedral. It will be remembered that this world-renowned cathedral was built by Christopher Wren, one of the greatest architects of all time. Many years ago it was noticed that the great dome, one of the largest in the world, was settling and some seventeen years ago it became necessary to proceed with some remedial measures. It was discovered that the condition was caused by two things: first, the true nature of the ground upon which the cathedral was constructed was not fully known, the depth of a deep lying layer of sand was not fully realized; and second, the sub-contractors did not build some of the foundations of the pillars

supporting the dome according to specifications.

Now, however, after seventeen years of repairing, the work of restoration is nearing completion. It is stated that the permanency of the foundation will depend upon the ground for some considerable distance around remaining undisturbed. A great celebration to occur next June is being arranged which is to be in the nature of a thanksgiving service to mark the conclusion of this gigantic task.

The moral as it applies to the foundations of character or society is easily drawn.

FRIENDLY ENEMIES

Captain Hashagen, formerly a German submarine commander, spoke recently at a meeting of the League of Nations Union. On the same platform was Commander Norman Lewis of the "Q" or "mystery" ship which was torpedoed by the German Captain during the World War. Every man in the engine room of the "Q" was killed and the ship was sunk. Commander Lewis was a prisoner on the submarine for some twenty days. During this time the two men became well acquainted and each developed considerable admiration for the other. They shook hands upon the platform amid the enthusiastic applause of the audience. Each spoke acceptably for world peace and expressed his hatred for war. There was nothing of the "Hun" or "Boch" spirit in the very evident liking of these two men, each for the other. This is as good a proof as is needed of the "manufactured" hatred of one people for another which is necessary if wars be waged.

RAMSAY MACDONALD ARRESTED

Americans who fell in love with Ramsay MacDonald during his recent visit to the United States will feel indignant that their idol was treated in such a rude manner. Yesterday's *Times* had an article under the glaring headlines, "Ramsay MacDonald Arrested." But this happened several years ago and not in England, but in France. It seems that the future Premier of England made a trip to France for the purpose of inspecting a hospital under the care of the Society of Friends and in some way either by failing to have the proper credentials or by going beyond the bounds within the scope of those he did possess, fell into the hands of the authorities and was arrested for a spy or for some sort of irregularity. Word of the situation came to one of the British Commanders and an officer was dispatched to see to his liberation. This officer tells graphically of the great danger he and Ramsay MacDonald encountered in getting to a place of safety and speaks in the highest terms of the personal bravery in the face of danger of the man who was fated to

be twice premier of England, although at that particular time down and out politically because of his pacific attitude towards the war. The officer closes his narration by saying, although his attitude to the war in my judgment was reprehensible, he certainly showed a courage and a brand of personal bravery that fully commended itself to me and which I could not help but admire. This is another instance where the C. O. was not such because of cowardice.

Another story which has a "smack" of humor in it is, that while in America one of the party of Mr. MacDonald was approached by an American one day, who in a hesitant manner asked if the report was true or at least what foundation was there for the report that Mr. MacDonald had leanings toward socialism! The humor of this inquiry is plain only to the one who knows the socialistic flavor of the Labor Party in England and at the same time knows the widespread attitude of horror and repugnance in America to anything in the least socialistic. One is thankful for the conditions that cause people to forget. It is no longer such an awful thing to have been a C. O. and not so terrible to be a socialist.

THE LIGHT OF LOVE

BY VENILA S. COLSON

"What means this glory 'round our feet?"
The Magi said—'tis *we* should ask,
Who stand within the radiance sweet
Of a new-dawning Christmas morn.

Fair Bethlehem's Star—a single ray—
Through years has shone o'er darkened
skies,
Though red-flamed fires of battle fray
Eclipsed the glory it had known.

With Christ's pure love that light began,
Survived the gloom of Calvary's hill;
Remained a signal-fire to man,
To guide him to a peace-filled world.

Now dazzling to our senses spread,
The hope of ages floods our sky;
To Peace the Light of Love has led—
For power to see and act we pray.
West Newton, Mass.

COME

Like light breaking over the mountains,
As the dew settling softly on grasses,
The perfume of flowers filling the air
with their fragrance,
The plenitude of the sea, washing clean
all its shores,
So come to my soul, O God.
Come to me now in thy goodness;
Help me to rejoice in thy righteousness;
I would know thy comforting presence;
Fill all my soul with thy peace.

GLENN WELMER DOUGLASS.

Woronoco, Mass.

ALICE WHITTIER JONES

A Loving Tribute

Alice Jones has said her good-bye to Ram Allah. Hers was a service of nearly a quarter of a century—twenty-three years to be exact.

I first met Alice Jones in 1906 at the Salem Quarterly Meeting at Silsbee Street Meeting at Lynn. I was a green-horn just landed in America seeking an education and making a great adventure. She sat next to me and told me she was



ALICE W. JONES

going to Ram Allah. My impression of her twenty-three years ago is substantially my present conviction. It is not only my own feelings that I am now expressing, but the feelings of the three thousand inhabitants of Ram Allah, the sentiment of Palestine and, in truth, the expression of a whole generation.

The East has been afflicted with many missionaries. Palestine has had her share of the unimaginative type who, perhaps, did as much harm as good. Alice Jones is in a class by herself. She has not been a missionary; *she has been one of us*. I do not mean to be unfair to others, but I have never known a so-called missionary who was utterly oblivious and entirely unconscious of racial feelings. The Nordic complex and Anglo-Saxon complacency are the ever-present Scylla and Charybdis that waylay the parts of most missionaries from the west. It is our feeling in Ram Allah that Alice Jones has never felt the presence of these two monsters. She would embrace and kiss a Palestinian woman whose shabbiness and unattractiveness would be revolting to a fellow-Palestinian. I have often seen her doing such things. As far as my experi-

ence goes on this question of race-consciousness, Alice Jones is without parallel. The attitude and theory of some missionaries on this matter may be what they should be but when they are put to the test, they fall down. Not so with Alice Jones.

Four years ago I was leaving New York for Palestine. A Mr. Brown asked me where I was going. "To Ram Allah," I replied. "Oh, that is where Alice Jones is," he rejoined. "Please come as near giving her my love as you dare."

This expressed the feeling of all of us in Palestine. We love Alice Jones and we dare to tell her so.

She is a great admirer of St. Francis of Assisi. It is not difficult to see why. She embodies his love for humanity, his gentleness, his kindness and nobility of soul.

Alice Jones is not perfect, but I have never known anyone who can err so sweetly. She can stick to her point of view, but always gently, gracefully and sweetly. She has a delicate make-up and a fineness of soul which is rare among mortals. She is endowed with a most attractive personality. Everyone feels at ease in her company. Yes, her presence is a benediction.

Really, I have not lost my sanity and sense of proportion is still with me. These are not extravagant and irresponsible words. I have had the privilege of work with this gentle lady and one never knows folks until one works with them. After associating with her for twenty-three years I think she is made of such stuff as saints are made of.

What a contribution has been made by American Friends to Palestinian motherhood through this charming personality of Alice Jones! Buildings are necessary and equipment is valuable, but there is nothing so essential to a school as a personality.

A perfect woman, nobly planned
To warn, to comfort, and command;
And yet a spirit still, and bright
With something of an angelic-light.

She leaves us at the Mission orphaned and bereaved. We shall have to be a good deal more Christlike than we are to make good the loss of her Christlike spirit.

Yet, this little country of Palestine has had more than her share of Alice Jones' "benignity and home-bred sense, ripening in perfect innocence." We should not begrudge her to America; for America, too, is in dire need of such unselfish, sweet and noble womanhood.

KHALIL TOTAH.

There is a responsibility which the State cannot enforce, and the neglect of of which cannot be punished by any earthly law, but all the more will God see to it.—GEORGE ADAM SMITH.

Womanhood—China's Greatest Hope

BY MARGARET T. SIMKIN

HERE it is nearly chrysanthemum time again. How the months do fly! We have just been observing the "Double Tenth" holiday (Tenth day of Tenth month), the anniversary of the beginning of the Republic. The city is in gala attire with flags and banners flying. Political posters are numerous, too, as usual, for there are many parties and many factions each with an axe to grind. One picturesque flier shows a giant Chinese holding at arm's length a pigmy foreigner, who dangles ignominiously from the giant's strangle grasp. Sprawling at the giant's feet lies another foreign pigmy. Evidently the Occidental is still conceived to be an obnoxious person who needs to be shown his place! Some person or party has been bold enough to post in various conspicuous places the legend, "Down with the Republic!" And this seems to show that not *all* are satisfied with the status quo!

As a matter of fact, since 1924 we have not had a summer more free from rumors of local political upheaval and anti-foreign agitation. People as a whole are friendly. I could not but contrast our walk through the city park today with a similar walk of some months ago. Then, we felt a hostility and frequently heard the words, "Da dao! Da dao!" (Strike! Strike!) Today, there was no display whatever of unfriendliness. It is only soldiers and occasional students (from government schools) who are rude and unpleasant.

Gradually, mission property throughout the province is being regained from the military. Many an interesting tale could be told if the history of the re-occupying of mission property were recorded. Sometimes it has been because one or two plucky persons have gone into a house and quietly taken possession of a single room and have refused to be blustered into leaving. It cannot be easy to be crowded into one or two rooms in hot weather and have the remainder of one's home occupied by people who spend the day and the night, away into the wee small hours, gambling and carousing, to see the property going to rack and ruin through neglect and abuse, to find the house overrun with vermin, and to know one's possessions are gone or are disappearing. I know personally one missionary family who came back from England to find all their possessions stolen or destroyed. Even their precious books had all been taken from the house, dumped on the ground and burned! Perhaps one might be

given grace to find humor in the situation some have experienced, viz., being the guest in one's *own* home at a feast in which one's own precious down-river stores figure prominently! (But perhaps only one who has lived 1,800 miles from a port city knows how very precious down-river stores can be!)

Yet during all this period of readjustment we have had no serious difficulties at the University. It has, in fact, been possible to carry on the work pretty much as usual. This fall there are 262 enrolled, including 52 women in the Woman's College.

It has been my privilege almost from the time of my arrival in Chengtu to be associated with the Woman's College Board as a representative of American Friends. I can't think of anything in connection with our work at the University which has given me more delight than this contact with the Woman's College. It has been intensely interesting to watch its development from its modest beginning in 1924 when eight girls entered the University until now when we are making plans for the purchase of property and the permanent layout of buildings.

Dr. Ross said that the greatest of China's undeveloped resources was her womanhood. I often feel in these days

when there is much in this country to cause despair, that China's greatest *hope* is also her womanhood. The new young Chinese college woman is such a delightful contrast to the old type girl with her bound feet and downcast eyes, that we are made keenly aware of the possibilities within her. She has poise and dignity, resourcefulness and energy, and a sparkle of fun which make her irresistible.

There is one rather serious problem in connection with the registration of the University which concerns us, viz., compulsory military training. I think all the participating missions agree that the University should be registered with the government, but if the military training requirement is pressed it will prove a big stumbling block. English Friends have already announced that should such training be forced upon the University they must withdraw their financial support and their personnel from the institution. I believe that American Friend representatives would take the same stand. We hope, however, that the issue will not be brought to a head, and knowing the inertia that follows in China, once regulations are placed on paper, we are not anticipating an immediate facing of the problem. We do, however, want to have our policy carefully thought out.

The soul in its need throws itself unperplexed on God in a yearning of love and faith and confidence, and asks for what seems to be indispensable to its complete being.—RUFUS M. JONES.



FIRST GRADUATING CLASS WOMAN'S COLLEGE, CHENG TU, CHINA

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia Pa.

THE PEACE SECTION ON THE JOB

We do not say a great deal about the Peace Section of the Service Committee, but it is hard at work, nevertheless. Ray Newton is now working up his plans for next Summer's spreading of the gospel of Peace. He has arranged with the Methodist Peace Commission to provide five somewhat older Caravaners to serve as members of the faculty of their young people's summer conferences. These five will travel from conference to conference throughout the summer, the secretary of the Commission arranging for their entertainment and travelling expenses. The ordinary Student Caravaners will also be sent out, of course. Last summer the thirty who took the field spoke to between five and six hundred different groups, reaching about 35,000 people. Several of the colleges which supply Peace Caravan teams support them, as well. Would not this be possible for others? Every team thus supported sets free money to send out another team.

The Youth Peace Contests for children from nine to fifteen years of age, were launched barely a year ago. Already, over five hundred contests have been held and the interest is steadily growing. In Twin Falls, Idaho, the Parent-Teachers' Association is promoting the contests in the city schools, and the County Superintendent of Schools is promoting them in the thirty-seven rural and grade schools of the county. From Seattle, Gervas Carey writes that he is trying to work up several sets of contests including Japanese and colored churches, and the Chinese and the Filipino Colony. He hopes that part of these, at least, may carry through to Gold Medal Contests within their own circles, so that they can eventually stage an international Diamond Medal Contest. The thousand dollars spent for medals has been well spent.

Lucy M. Thruston visited New York State recently, to acquaint editors of county papers there with her International News Notes. She showed them to fourteen editors; and fourteen of them agreed to use the material. Similar editorials calls by other Friends might have similar results. More than one hundred and fifty editors are now receiving these articles by their own desire, and are using them very regularly.

The American Interracial Peace Committee had a paragraph in our column just the other day. But the Secretary, Alice Dunbar-Nelson, wants us to print

this word of appreciation, which came in a letter from Washington: "I send you herewith a contribution of \$25.00, to help along your Peace Committee." The signature is that of William H. Taft.

THE BORTONS AS TEACHERS

Hugh Borton has a new job in connection with his work as Warden of the little Student Dormitory in connection with the Friends' work in Japan. Several of the boys have asked him to teach them German, and he has begun to share with them three nights a week, his knowledge of that language.

He records one of the little things which mean better international understanding. A group of the boys in the dormitory, including the Chinese and Korean members, were discussing one evening the similarity of the Chinese, Japanese and Korean languages.

Elizabeth Borton is teaching English in the Girls' Friends School, and has a Bible Class on the "Old Testament Prophets." In the kindergarten connected with the school she spends a few minutes twice a week teaching English and songs to the children.

Thus our representatives in Japan reach the younger generation.

A HAVERFORD GIRL AT CHALONS

Perhaps our most appealing work in France during the War was that done at "La Maison Maternelle," the Maternity Hospital and Home which our workers established at Chalons. So much appreciated was this Hospital that at the close of our relief work it was endowed (with funds from the sale of an army dump given to us) and given to France as a permanent memorial of friendship.

The Chalons Hospital is not only a Maternity Hospital, but a nursery home for the older children of mothers in the hospital, up to three or four years, and is also an international center. The nurses' aides come from several different countries, and make international friendships as they care for the children. For several years the American Friends Service Committee has sent two girls annually to Chalons. Janet Battey of Haverford, Pa., who was there last year, gives us this lively account of a day's work:

"Crash, bang, tinkle, tinkle,"—6:30 a. m., the night nurse banging on the gong the morning after her fifteenth night. Tomorrow it will be very faint and everybody will be late to breakfast because the new 'veilleuse' never re-

alizes that she must carry it over to the foot of the stairs and put all her muscle into it. In the shivering cold provided by a French central heating plant, we rise and dress, make our beds and go down to breakfast. 'Bonjour,' 'Good Morning,' the singing 'Guten morgan,' of the Alsations and the clipped Dutch greeting that sounds like it but for the intonation; and each one pursues her bowl of cafe-au-lait, bread, butter, and jam.

"Work until 9:00 is fast and concentrated, getting all the babies bathed and dressed, but by time for bottles each one has a minute to joke with her favorite.

"That is perhaps far enough to go with the schedule of work as it follows on, bottles and changing, bottles and changing until the next morning. Lunch time is full of talk about the babies and patients. It is always a pleasure to think of coffee in the salon afterwards instead of having to carry part of your meal along with you to finish, as at breakfast. There the talk broadens out a little—largely because of the copy of L'Illustration always on the table, and everyone's handwork!

"Tea is a lovely break in the afternoon's work for a pleasant end to one's free three hours, and the mailman usually comes before Mlle. Merle's signal 'Mesdemoiselles, je regrette de vous dire'—she never needs to finish, but for those whose lives are not regulated by it 'qu'il est l'heure'—and when she is very elaborate, 'd'aller travailler.'

"Conversation at supper is not always lively, but in the spring, rested by supper, everyone enjoys the garden, which is really lovely, and till 10 o'clock, sometimes, you can see dimly white aprons and veils sitting in deck chairs, or supported on white sticks which are really white legs and sandals, strolling together up and down the paths of the garden."

DEATH OF A QUAKER REPRESENTATIVE

Dr. Antonius J. Manasseh, of the Friends Hospital in Brummana, Syria, died of pneumonia, on October 31st. Says the English Friends Service Council: "For more than thirty years he had been exercising the ministry of healing amongst the people of Brummana and the other villages of the district. All over the Lebanon he was a welcome visitor to the homes of Syrians and foreigners alike. It is no exaggeration to say that thousands of homes in Syria will feel the poorer because he will never again be seen within their walls. In a very real sense, he was "the beloved physician" to the whole countryside, but his activities were by no means confined to the medical work. He shared in the whole service of Friends on the Lebanon, and his ministry in the Meetings at Brummana will be greatly missed.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

IS RELIGION AN OPIATE?

EDITOR THE AMERICAN FRIEND:

Somewhere in Russia a few years ago this statement was found emblazoned across the gateway of a public building: "Religion is an opiate to the people." This has been quoted, attacked, dissected and denied from scores of platforms in this country, until most of us law-abiding and religion-loving Americans have just about concluded that whoever did that job of emblazoning had better have spent his time studying church history or getting converted. Because, in spite of the fact that our minds sometimes travel back to drowsy church services and memories of comfortable slumbers and sermons so mixed up together that we couldn't tell which part was slumber and which sermon, we have been led to feel that religion is not an opiate; at most it is only a soothing syrup. More than that a few credulous souls have even dared to say that if we took Jesus seriously and actually made an application of his teaching to daily living it would revolutionize and upset society at a hundred different complacent points.

But Mr. Mencken in an article in the Baltimore *Evening Sun* of last spring broke forth again with the old anesthetic argument. Here it is, in new dress, to be sure, but bearing evidence of just being pulled down and freshened up from Mr. Mencken's back shelf of religious cynicism:

"The old scheme was better. It worked for fifty years. It made the cotton-mill sweaters rich, and it kept their slaves happy. It was based upon Holy Writ, and particularly upon the more sanguinary and exciting parts thereof. Whenever, by the natural accumulation of fatigue, the slaves began to show unrest an evangelist was sent for, a public holiday was declared, and a revival was begun. In five days the slaves were so scared that they were paralyzed. Going to bed, they dreamed all night of being pulled to pieces with red hot pincers. Arising in the morning, they were ready to accept any earthly hardship as a welcome relief from such agonies. Compared to hell, even a cotton-mill on a summer day seemed comfortable. The Babbitts paid the bills. The evangelists were as much their employes as the foreman in their mills. . . . If the mill-owners have any sense left in them, they will find the fellow who brought in the efficiency experts, hang him at once, and go back to Bach. That is to say, they will send for a thousand head of evangelists and announce a great spiritual awakening, with plenty of band music. In ten days the strike will be broken; in two weeks, the last labor leader will be leaping a seaboard freight for the North; in a month the whole sad business will be for-

gotten, and work will be resumed as the hosannas die out."

We do not assume that Mr. Mencken is a prophet or even the great grandson of one, but this article is worthy of mention, not because of its expert opinion on the mental ability of the cotton-mill workers of North Carolina (the writer has the honor to have descended from that "moron" group himself); nor yet because of its enlightening comment on what the mill-workers would do with an increase if they get it, but because Mr. Mencken with all his "intelligensic" cynicism, at least once has touched a sore spot in religion, and it hurts.

If Mr. Mencken's opinion on the matter was all there was to it, it might possibly be dropped, but if, as his article implies, the Christian religion is being made an opiate to lull people to sleep so they will forget their poverty and need, and drown their suffering in religious ecstasy, and if mill-owners are instrumental in using religious emotionalism in this way, then the church and country ought to know about it. But other interesting datum has come to light.

There has recently come to the writer a statement made by a member of an evangelistic party working in northern North Carolina. This evangelist stated in a public meeting that the next engagement of the party was to be in Rutherford County. "We go next to Rutherford County. The mill-owners down there got together and said, 'We must have a revival.' So they called Mr. — up for a conference, told him to just tell them all that he needed and they'd see to it that everything was supplied."

We have no intention of misrepresenting this evangelistic party, though the name of the party and person who made this statement can be verified. These Christian people are no doubt earnest and sincere. Neither have we any desire to impute wrong motives to the mill-owners of Rutherford County. It is entirely possible that their invitation to this evangelistic party to come and hold a revival meeting was prompted by their own keen desire for Christian fellowship for themselves, and for their operatives to share that fellowship and have opportunity for instruction in spiritual things. That is entirely possible. But it would be very interesting to Christian people to check this possibility over against such questions as these. Isn't Rutherford County an adjoining county to the one in which Gastonia is situated? Are there any signs of unrest among the mill operatives

of Rutherford County? Has it in the past, at frequent intervals, been a customary thing for these mill-owners to be so solicitous for the spiritual welfare and development of their employees? Do the lives of these men show, in their other numerous relationship with their employees, that same commendable regard and thoughtfulness for the physical and spiritual welfare of these employees as in this particular instance? Have the operatives themselves asked the owners to bring in a revivalist or do they even want a revival meeting? We think an honest-to-goodness answer to these questions would be of very great interest to the Christian people of North Carolina and of the country.

If industrial operators are using sincere Christian workers in this way, and if Mr. Mencken is right in his implication that religion is an opiate, it is high time that society got hold of some antidote for this poisonous drug, and applied it vigorously to the diseased part of its anatomy. And surely the Christian church should awake to the fact that a false use is being made of the very Name on which it builds its hope for a reconstruction of individual living and a social justice that will make life bearable for the masses of men and women who daily answer the call of the whistle as though their lives depended on it, as indeed they do.

LEWIS C. MOON.

Baltimore, Md.

WOULD INITIATE A HOME MOVEMENT

EDITOR THE AMERICAN FRIEND:

Men have been applying democracy to politics for more than a century. We have held that the people should rule through their elected representatives instead of being ruled by appointees of kings and their subordinates. We have tried to extend democracy within and without our land. We have made efforts to apply democracy to our industries, giving the workers more voice in the direction of the business in which they earn their living.

Three great principles of democracy are liberty, equality and fraternity. Not least in importance is fraternity. The fraternal spirit developed strongly in the homes of our colonial ancestors was largely responsible for the courage and perseverance that won our independence.

The importance of the home cannot be overestimated. Early settlers endured great privation and risked their lives to establish and maintain their homes. Under the cultural, refining influence of the home the men whose names we revere developed the ability and character to establish this great democracy.

With the growth of cities and the increase in factory production a change has come. Year by year more people are

living outside the influence of home life, thus losing this fireside fellowship, cultural influence and fraternal spirit. The effect of this change is clearly seen in our social, political, economic and religious life.

The home stands supreme as an agency to build character, mold sentiment and promote human welfare. The sacred influence of the home, the fellowship of the fireside and the fraternal spirit can develop and organize a public opinion that will control public affairs, settle correctly all national and international questions, assure world peace, and establish the reign of good will on earth.

I suggest that citizens initiate a home movement, a fireside fraternity, to do that very thing. All the forces that center in the home should be used for the common good. The purpose of such a movement may be expressed in these words: *To establish justice in all human relations.* This means that *love* must be the directing influence. The Golden Rule must be the guide. We want—

Fraternity with one another.
Fellowship with truth.
Service to humanity.

Beginning in the home, the creative source of life, there must go forth the new spirit of unselfish service.

H. F. KENDALL.

217 Oakland Street,
Springfield, Mass.

NON-COMBATANT IS NOT ENOUGH

Editor THE AMERICAN FRIEND:

I have read and re-read with much interest the article, "A Friend is Denied Citizenship." One cannot help but admire Margaret Webb for the stand taken, and wonders how many of us would have done as well. I find in this episode things that have concerned me for some time.

First, have we as Friends a really positive stand, one that is unquestioned, regarding opposition to war? I shall use the questions and answers given in Margaret Webb's case as a basis for my "queries."

"Judge: Would you render non-combatant service in time of war? Margaret Webb: Yes."

The meaning of non-combatant is: "Any person connected with a military or naval force whose duties do not include fighting." That word seems obscure, or is that our positive stand? If so, we cannot say that Friends are against war in any shape or form. A non-combatant helps in war. Because he may not take up a rifle he is taking a position that will enable some one else to fight, furthermore, if the armies had less non-combatants they would have less fighting men, also, a non-combatant is a

part of the whole. As Friends we are often termed, "A group of people who are non-combatant," and here we have allowed ourselves and are still allowing our doctrine as Friends to be misunderstood and subject to ridicule. We are not, non-combatant, we are non-partisan.

The great questions come: how rigid are we in the belief against war? What are we willing to sacrifice? How far do we intend to go? What interpretation are we giving the young Friends in our doctrine of Peace?

Following closely is this second concern: I know scores of Friends today, who are on "easy street." They were

FIRESIDE CHATS

NUMBER FOUR

HELLO! Yes this is 19 on 29. What's that? Can we come over awhile? Why yes, I guess so—what's on this evening? A Christian Endeavor social? Fine. You say you want me to tell about our work in Africa? Well, we'll be over as soon as the evening chores are done up. Goodby.

Well, we got here at last. Couldn't get the Ford started. Like to wore myself out cranking the thing and then had to give it up, so we walked over. Snow's pretty deep and badly drifted in places but the warmth and cheer of this fireplace soon helps you forget all your troubles. Some crowd of young people here tonight. I tell you they are the hope of the Church and I am so glad they wanted me to come and talk about missionary work in Africa. It is very encouraging to know that our young people are so interested in missions. We older folks didn't get started in time and that's why it is so hard to get people of our age interested. Just what is the program for the evening? That's fine. A devotional period first and then I am to take my chimney corner chair while these young people sit around the fireplace and I am to have all the time I want to tell about Africa.

Well! That was a good prayer service. I was especially impressed to hear so many of you mention the missionaries in your prayers. Oh, of course they need financial support but more often when they write to their friends in the home land they ask for prayers rather than money.

You see it has been less than thirty years since Friends missionaries went into British East Africa to open up the Friends African Industrial Mission and the remarkable progress that has been made in that time reads like "Modern Miracles." I think I can give you a few figures that will help you appreciate more fully the scope of the work.

Our territory covers approximately 25,000 square miles and in this area we have a population of 2,500,000 for whom we are largely responsible. The original plan of an "Industrial Mission" has been carried out. A new water turbine affords power at the saw mill in getting out lumber for buildings on the mission property and for bridges to span the streams, and a brick making plant has provided thousands of bricks for school and church buildings. A coffee plantation has come into productive operation and other kinds of agricultural work is carried on.

In the Educational work great progress has been made. There are 202 Bush Schools with an enrollment of 15,730 with schools of higher grade for boys and girls and also a Manual Training school. The New Testament has been translated in the native language and 5,000 copies already distributed and an additional order for 15,000 copies has been placed with the American Bible Society.

The Medical work has become an important factor with a well ordered hospital, a skilled physician and well trained nurses. Over 1,000 patients have received treatment at this hospital during the past year with 225 operations performed.

The most important work of all has been the growth of the native church. There are now 194 organized congregations, six monthly meetings, one quarterly meeting, 1685 active members, 1579 associate members with 27,000 average attendance at public services. Last year the native church gave \$7,669.54 towards its own support or more than \$4.50 for each active member.

You have been very patient and I must not take more time. You will want to have a little time for your games. Nine-thirty is late for old folks to be out so we must be going. Come wife, let's go. My, how women folks do like to talk! Goodnight, every body.

CHIMNEY CORNER GUEST.

non-combatant during the past war, yet bought "Victory Bonds," enjoyed the war prices for farm produce and goods, and aided in every way possible, outside of "actually going." Many have retired on the "proceeds" and as younger Friends we look on and listen to the program against war. We listen to the Peace Contests and read the "pieces" written for the youngsters to say, and we wonder: Is it all for the doctrine of "Non-combatants?" If so we dare not call it the doctrine of Anti-War.

At this strategic time, let us rise with a positive, unquestionable message; as Friends we are non-partisan in war. The

word "Peace" is hardly enough for our younger Friends; they want a living, practical definition of what "Anti-War" means.

This other is hardly in keeping with the first part, but as I read some of the questions to Margaret Webb and how dutiful that worthy examiner was, and how patriotic he must have been to keep out one so dangerous, so unconstitutional, from the great family; I'm wondering how it is that nothing is being said about the existence of a Society already within the family, teaching the same things that this good Canadian Friend stood for in her hearing.

Perhaps I have said enough to get across my concern: It is that Friends shall have a definite message regarding war. Non-combatant is not enough. Friends are, non-partisan in war and this message shall be sympathetic, living and practical.

FRANK C. GUYATT.

Newmarket, Ontario.

THANK OFFERING OCCASION

The Women's Missionary Society of Richmond, Ind., held its regular meeting, December 11, at the home of Mrs. John H. Johnson. Amy J. Marvel led in the devotional period, reading Luke 13: 24-30 and Luke 10:27, asking for very earnest self-examination in the light of these teachings of Jesus. At the October meeting the plan was adopted for the keeping of individual gift boxes to be opened at the December meeting. Accordingly, an appropriate Thank Offering service was conducted by Amy Marvel in which several members participated.

Elizabeth Emerson presented a paper on the subject "Women as Message Bearers," drawing illustrations from the study text, Jerusalem to Jerusalem and showing the part women have played in the past in the Christianizing of the world. She continued with stories of women Friends who have been message bearers, including Mary Fisher, Elizabeth Fry, Elizabeth Comstock, Hannah Bean and Sibyl Jones, closing her part of the program with roll call of all our present Friends women missionaries, asking the group to name the country where each is at work.

When, during the pleasant social hour, the boxes and envelopes were opened and the money counted, it was found that the Thank Offering amounted to almost fifty dollars. Later gifts made it possible to turn over to the treasury of the Board of Missions that sum to aid in the present time of need.

Tressie Ratliff is the efficient president of this society, which includes three Richmond meetings, East Main St., West Richmond, and North 10th Street.

DEFINITE PROGRAM OF WORK OUTLINED

Pacific Coast Branch of American Friends Service Committee In Annual Session

Over the week-end of November 30 and December 1 the Pacific Coast Branch of the American Friends Service Committee met in a Retreat at Whittier College. Approximately thirty members of the committee, representing the meetings in Pasadena, Los Angeles, Whittier, and others, gathered for dinner at the cafeteria on the college campus on Saturday evening, November 30. Platner Hall, the new dormitory for girls, had been thrown open as a place of entertainment for the guests. Following dinner David E. Henley, Chairman of the Pacific Coast Branch, introduced Dr. E. P. Ryland, Secretary of the Los Angeles Federation of Churches, who in a most happy manner defined in terms familiar to Friends the inner meaning of being a Christian. In a way hardly to be expected from an "outsider," Dr. Ryland succeeded in defining the purposes of the Friends in general, and of the Service Committee in particular.

Among the happy coincidences of the occasion was the fact that Max I. Reich and his wife of Philadelphia Yearly Meeting were present as guests of the conference. They had been in attendance at the Oskaloosa conference, and had continued their journey to the Pacific Coast. Both of them participated most helpfully in the conference here. Max Reich gave an interpretation of the development of Quakerism, which complemented in a splendid way the address of Dr. Ryland. Following this a short talk by J. Herschel Coffin continued the application of the thoughts of the other two speakers to the particular problem of the American Friends Service Committee on the west coast.

After a somewhat hectic night due to the somnambulist tendencies of some of the younger members, the group met again for breakfast on Sunday morning. Following this a devotional period led by David Henley and very generally participated in brought the group to its maximum alertness. The exercises of Sunday were wholly informal, consisting of free and wide ranging discussion—a discussion, however, always centering upon the question as to what the Service Committee can accomplish in this locality. In the call to the members of the Service Committee to attend the conference as sent out by Dr. John W. Dorland, secretary, the following questions were presented for consideration:

Should the American Friends of the Pacific Coast continue as an organization?

Is there a vital need for this type of work or does the committee duplicate other efforts which are all ready well organized?

If it should continue what are the logical fields for its operation?

What form of organization should it affect?

What should be its program and activities?

What are the best methods for carrying out its program?

What financial support is necessary for carrying out the program?

Can this financial support be secured, and if so, how?

This being the annual meeting and the time for the election of officers, as a result of the discussion of these questions, which continued until four o'clock, broken only by an hour for dinner, the American Friends Service Committee re-organized with the following persons as officers: J. Herschel Coffin, Chairman; Dorothy Verplank, Secretary; Arthur Vail, Treasurer.

Four definite lines of work were agreed upon and committees appointed to carry them forward. Central to all of them is the committee on Friends fellowship, the purpose of which is to continue our efforts to draw all groups of Friends together in a common service. Leila Pennock was chosen as chairman of this committee. On one side of this committee is the Committee on Peace, which shall promote one of the two main efforts at social expression which shall be undertaken during the ensuing year. To head up this work the committee appointed David E. Henley. On the other side is the work for racial understanding. This committee will attempt to make contacts with the various racial groups which are centering in Southern California. J. Hayden Kershner was appointed as chairman of this work. The suggestion was made that perhaps the time is ripe for the establishment of a Friends Center on the west coast. To secure the means for carrying forward these lines of work the finance committee, headed by Dr. John W. Dorland, was commissioned to secure pledges. A budget of approximately one hundred dollars a month will be necessary to carry on the work as outlined. Dorothy Verplank will serve as part time executive secretary as she did two years ago.

The universal testimony of those in attendance at the conference was that the occasion had not only been a most enjoyable one and one in which the finest type of Christian fellowship was experienced, but a time of great inspiration and a drawing together of the energies of the various groups represented. A justifiable hope resides in all our minds that the work here has been stepped up to a higher level.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



RUSSIA TODAY AND YESTERDAY

By E. J. DILLON

J. M. Dent

The author of this book is as well prepared to speak on the subject with which he deals as one could possibly be. As near as I can get at the facts, he was originally an Englishman who became a citizen of Russia when a young man and who was for almost half a century closely identified with Russian political and social life. Being a man of great natural ability and wide education, he has been able on account of the wonderful background from which he writes to much more than ordinarily interpret the observations of Russian affairs made in 1928-29 after an absence of fourteen years.

He shows a most unusual grasp of the meaning of Russian history prior to the Great World War as well as of those events which led up to the situation which gave the Bolsheviks their opportunity. The revolution of which the Bolsheviks took advantage was not of their making but was brought about by the high-handed measures of the Empress under the dominance of Rasputin. Liberalism was at the bottom of this revolution and had not the Bolsheviks usurped the situation, Russia would have had today a government similar to that in Germany.

The treatment given by Mr. Dillon of many, indeed all the phases of the situation which he treats, is masterly. One gets as good a notion of just what Bolshevism is as can be had from any source. He defines it in a number of graphic ways. In one place he calls it "one of those vast world cathartics to which we sometimes give the name of Fate, which appear at long intervals to consume the human tares and clear the ground for a new order of man and things. It is a stern reality, smelling, perhaps of sulphur and brimstone, but with a mission on earth which will undoubtedly be fulfilled."

He speaks of the Peasant Question as the Gordian knot and associates with this, as one of the most serious obstacles to the progress of the Bolsheviks, the question of the multiplication of "sects" following the campaign directed to the crushing out of all religion in Sovietdom.

His chapters on "Women in Russia," "Crime and Punishment," "The Cultural Campaign" and "Peasants" are exceedingly well written, based upon wide observation and show a most well-balanced interpretation.

I have read many books on Russia, but I must give to this one the first place as a clear statement of fact and a fair interpretation of fact. So far as my own fragmentary experience goes it coincides with that so entertainingly expressed by the author of "Russia Today and Yesterday." One who gets hold of this book and reads it, not to prove some conception he has previously formed, but to understand the Russia of today will regret that he cannot finish it without stopping. It is a book of 350 pages.

DAVID M. EDWARDS.

MAN'S SOCIAL DESTINY

By CHARLES A. ELLWOOD

The Cokesbury Press, pp. 219, \$2.00

Since 1903, what is known as "The Cole Lectures" have been given at Vanderbilt University, Nashville, Tennessee. The object of the foundation which makes these financially possible is "to establish a perpetual lectureship in connection with the School of Religion of the university, to be restricted in its scope to a defense and advocacy of the Christian religion." This year, Dr. Charles A. Ellwood, Professor of Sociology at the University of Missouri, who had spoken so effectively in his book, "The Reconstruction of Religion," chose as his theme "Man's Social Destiny in the Light of Science." He had spent the academic year of 1927-28 in Europe and thus was enabled to enrich his lectures with material "gathered in direct observation of conditions among our neighbors across the sea," and consequently they provide a constructive and critical study of the major values of our present-day civilization. They show especially "the next steps that must be taken by our social, scientific, and religious leaders if they are to further the progress of humanity toward its God-given goal."

The lecturer claims that our civilization is imperiled today simply because it is ill-balanced, and our spiritual culture lags so far behind our material culture that we have no adequate control over the latter. This, he points out, is the mutual task of science and religion. "The building of a Christian civilization will be, equally with the saving of individual souls, the concern of the church." The titles of the six lectures will indicate the development of the theme as follows: "Present Social Pessimism," "The Resources of Mankind," "The Future of Science," "The Future of Government," "The Future of Education," and "The Future of Religion." The scientific

grounds for our faith in the possibility and probability of a better human world, in the realization of freedom, justice, and love in human relations are indicated, and while Christian ideals have not yet won out, still the world has been moving, even though with interruptions, toward these ideals. A look at the past in the light of present scientific knowledge helps to interpret the possibilities of the future in science, in government, in education, and in religion.

The fate of democracy and the fate of Christianity, the lecturer claims, are bound up with the future of education, but something more is needed for the production of the highest moral culture, and that something more is religion. "The light of truth is breaking everywhere in our world; and this light can not fail to reveal to men, sooner or later, the divine ideal by which they should live." This clear look ahead along the road over which mankind is moving, is a scholarly, thought-provoking survey of human trends, and is considered by all odds the lecturer's most important and most significant book.

GROWTH IN RELIGION

By HAROLD J. SHERIDAN

Cokesbury Press, \$1.00

Any writer who can deal with the psychology of religion in such a manner as to make it readable and at the same time in harmony with scientific findings is to be admired and respected. This Dr. Sheridan has done in this book.

The author would set forth those laws of growth whereby a child of God may be led and may himself develop into the full maturity of the Christian life. He frequently refers to the mistaken judgment of the casual observer and emphasizes the need for careful, thoughtful investigation that definite facts may be observed and growth may be fostered along lines which are recognized as fruitful.

The chapter on the "Learning Process" is especially important as dealing with fundamental things and indicating errors which are too commonly made even by supposedly "good" teachers. This single bit of sound wisdom is vital to effective teaching: "It is necessary to watch that right responses are made satisfying, that opportunities for repetition are presented, that wrong responses are not occasioned, or, if made, are accompanied by annoyance."

Other chapters on "Environment as an Educational Influence," "The Development of Intelligence," "The Emotions" and "Interest" are equally good and will surely repay careful study as will each of the twelve.

The book is in the Leadership Training series and is a real contribution to religious education literature.

QUAKERDOM • AT • LARGE

Friends University reports a larger number of honor students from secondary schools in this year's Freshman class than in former years. In this year of decreased attendance in church colleges in general, Friends University has an increase due to the large incoming Freshman class.

* * * *

James and Eleanor Thorp are spending the winter in Porto Rico, where the former is engaged in making a soil survey in the region lying between Ponce and Guayama. This work is sponsored by the United States Department of Agriculture and by the Insular Department of Agriculture. Their address is Box 953, Ponce, Porto Rico.

* * * *

S. Paul Townsend, a Boston Friend, has been recently elected Treasurer of the Reciprocity Club of America, Boston Section. This is an organization for the promotion of mutual business interests and high social, business and professional standards. Paul Townsend is a leading account adjuster of the Hub City and resides in Newton Highlands.

* * * *

Penn College has the largest number of upper class transfers in its history and records a slight increase in the total enrollment over last year. Dr. Ruth Anderson, from the University of Iowa, is the new head of Penn's English Department, occupying the position held for over forty years by Rosa E. Lewis, now retired. Dr. Stephen M. Hadley, Professor of Mathematics, is now teaching his forty-fourth year in Penn College.

* * * *

We have a card from Carolena M. Wood written on the eve of her departure from Japan to Korea. She had enjoyed nearly a fortnight in Japan and writes of having found a charming and responsive people. Carolena Wood is a member of the English-American Friends' deputation which is on its way to China to confer with Friends' workers over the problems which confront them in connection with their Christian service in that country.

* * * *

We have been interested to learn that Ward Applegate recently gave his prize-winning peace oration, "Target Practice," which appeared in the *Messenger of Peace* section of THE AMERICAN FRIEND for October, before the Kokomo American Legion. In preface to his oration he made a frank statement of the two schools of thought on peace and preparedness—one represented by the Legion, D. A. R., etc., who seeks peace

through military defense and the other, represented by those, including himself, who seek peace through virile good will. The legionnaires gave enthusiastic response to the delivery of the oration.

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Ross E. Holaday, a Wilmington Yearly Meeting Friend, born near Westboro, Clinton County, Ohio, who for the past fourteen years has held the position of United States Consul at Manchester, England, died November 27. Previous to this service beginning in 1902, he served the government in a similar capacity at Santiago, Cuba. A further statement of his life will be found elsewhere in this issue.

* * * *

Friends Historical Association of Philadelphia recently gave in connection with its annual meeting, a Quaker costume party in which members impersonated noted Friends in history, both English and American. Tableaux of fifteen foremost early Friends in period dress were effectively presented. Following an illustrated lecture on Two Centuries of Quaker Costume by the historian, Albert Cook Myers, William Penn gave a salutation to the group through the medium of Rayner W. Kelsey. An interesting feature of the party was the fact that among the participants in the Tableaux were several who impersonated their own ancestors.

* * * *

"An Appraisal of American Business Forecasts" is the title of a scholarly monograph of eighty-eight pages by a Chicago Friend, Garfield V. Cox, Associate Professor of Business Economics in the School of Commerce and Administration of the University of Chicago. Within the past decade or so there has been a rapid growth of interest among American business men and economists in problems of business forecasting, particularly in those problems having to do with predicting the so-called business cycles. Obviously, the appearance of such a study at this time is very timely. The author first gives attention to the assumptions and methods of forecasters, reviews the adequacy of business forecasts for the ten years following the war, and devotes the second half of his book to the relation of forecasting methods to results.

* * * *

Our Friend, Margaret E. Crenshaw, of Richmond, Virginia, has favored us with Richmond newspaper clippings, announcing the unanimous re-election by the Richmond City Council on December 2nd, of J. Hoge Ricks, Clerk of Baltimore

Yearly Meeting, as Judge of the Court of Juvenile and Domestic Relations of Richmond, in which capacity he has served for the past fifteen years. Richmond daily newspapers gave editorial attention to his re-election, paying our Friend unstinted tributes in referring to his pre-eminent qualifications for this difficult type of service. The *News Leader* says: "Richmond has never had a man who gave himself to his work with more sincere devotion. The juvenile court is to Hoge Ricks all that the ministry of the gospel is to any man. His life has been given to it. His whole thought is for it. How he endures the constant strain upon his emotions and his sympathy, and how he keeps his poise in the presence of so much human misery, only he knows. But through the years he keeps at it, unwearied in his patience, unflagging in his faith, one of Richmond's most high-minded benefactors!"

* * * *

Elizabeth Binford has written an intensely interesting letter to her mother, Kate Schneider of Richmond, telling of their shipboard experiences en route back to their work in Japan. It was a most cosmopolitan group which they had as fellow-passengers, including the wealthy "Prince of India" and retinue who served his guests pure gold leaf as a garnish on the desert course, the Mexican Minister to Japan and family, learned Oriental Professors, Hollywood movie men going to the South Seas "on location," a party of American college boys, a group of Filipino bantam boxing champions, a big jiggling Texan, a Japanese member of Parliament and representatives of various international associations. One of the latter was a Mr. Kamoshida, delegate from Japan to the International Postal Conference in London. When introduced to the Binfords he exclaimed, "Oh, I have heard of you for many years because my wife was in Mrs. Binford's cooking class twenty-eight years ago when she was in the high school in Mita." The *Shinyo Maru* proved a democratic ship, royalty and "commons," and Orient and Occident meeting on equal terms. The Indian Prince danced with a Japanese, next a Chinese, then an American and finally with a French girl. But when they wanted a Sunday School and Church in First Class, they had to call upon our Friends the missionaries. While still some hundreds of miles from Japan, Gurney and Elizabeth Binford were thrilled to receive a welcome by wireless from their beloved Shimotsuama.

NEWS OF OUR MEETINGS

Arthur W. Hammond, who for several years has been in pastoral work in Wilmington Yearly Meeting at Sabina, Ohio, has taken up the work in Farmington Meeting, Macedon, New York, succeeding Eliezer Partington, who is now serving the Greenfield, Indiana, Meeting as pastor.

* * * *

Denver Meeting has been especially favored during the past few weeks. On the evening of October 26, Max I. Reich of Philadelphia, preached an excellent sermon, and on November 10 Chas. O. Whitely brought a message of spiritual uplift. He visited not only Denver, but other meetings in Colorado, and was present at Penn Quarterly Meeting, held at Deer Trail. At the morning service on the 10th, President Mendenhall of Wichita, Kansas, gave an inspiring sermon. The evening of the 17th, Senor Vasquez, the Mexican consul, whose father was the first Quaker convert in Mexico, gave an instructive talk on Mexican history and conditions. Friday evening, the 22nd, a most enjoyable reception was given at the church in honor of the pastor, Isaac N. Stanley, and new members who have been received in the meeting during the past three months. November 24, Walter H. Wilson, Superintendent of Nebraska Yearly Meeting, gave the evening message.

* * * *

The ladies' auxiliary of Springdale, Iowa, Friends, served an oyster supper Friday evening before Thanksgiving. The proceeds of \$15.96 is to be applied on the parsonage debt. A missionary program was the best feature of the evening. At this time, Viola Smith and a number of the young women of her congregation at Muscatine added much to the success of the program. The playlet was very much appreciated. The church building has been changing its appearance on the inside. Harvey and Son have decorated the walls beautifully and re-varnished the woodwork. President McCracken, of Penn College, preached a splendid sermon to a good audience on December 8. His stay in the vicinity was all too short. The Sunshine Makers' Class of the Sunday school have packed a box to send to the Tennessee Mission station for Christmas. This is a class of girls twelve years old and they each have mite boxes. The contents go to the United Budget of the church and are opened quarterly.

* * * *

Universal Bible Sunday was observed by Greenfield, Indiana Friends Meeting. Messages both morning and evening were in accord with this service and proved beyond a doubt that the Bible is indeed a book for this present age. The Peace Committee, of which Walter Henley is

Season's Greetings

AT THIS Christmas season, we wish to thank all our friends for their loyal cooperation throughout the past year. We have tried to be of real service to you and during the coming year, we hope we may serve you even better. To each of you, we extend our sincere good wishes for Christmas and the New Year.

Friends Book and Supply House

chairman, is sponsoring a study course for the mid-week meetings, using as a basis the booklet containing Christ's words commonly quoted for or against war.

* * * *

Ackworth Quarterly Meeting met November 16-17, 1929. The heavy rains of the forepart of the week caused a very small attendance, only two meetings, Indianola and Middle River, being represented during the entire session. Friends were fortunate in having present the Superintendent of Iowa Yearly Meeting, Moses T. Mendenhall, and Millard Jones, pastor of the Indianola Meeting, both of whom brought very inspiring messages. During the business on Saturday the Meeting paused in memory of those departed: Mrs. Young of Indianola and G. M. Gibson of Motor, both long time members of their respective meetings. At a time like this Friends readily turned to one now a member of another meeting, Richard Ellis, who served the local meeting truly and faithfully for thirty-seven years. Throughout the meeting a spirit of optimism seemed to prevail and all who surmounted the difficulties to attend felt well repaid for their trouble.

* * * *

The annual banquet of the Men's Brotherhood of New Salem Friends Church and community was held in the

meetinghouse near Greentown, Indiana, November 27, and was well attended, the house being filled with Friends and neighbors. All did ample justice to the well-filled tables, and following the supper and social hour a well rendered program of music and song was enjoyed. Prayer was offered by Ola Lamb and the message of the evening was given by William Miller based on the story of the Good Samaritan. The Brotherhood endeavors to be neighbor to those in trouble by lending a helping hand. The program closed with prayer by Josephine Hockett of Kokomo.

* * * *

Whitewater Quarterly Meeting was held, December 7, in Richmond with representatives present from most of the monthly meetings. The committee on program had invited Lyman G. Cosand, pastor at Bloomingdale, Indiana, to lead in a discussion on rural problems and how the Friends meeting may best deal with them. His interpretation based upon several years' experience as a pastor in rural meetings and a careful study of this field of work for a graduating thesis in 1915 at Earlham College, was well received and called forth an interesting discussion of phases having a bearing on local meetings. During the worship period, S. Adelbert Wood of Knightstown gave a brief message.

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Frank Chant and his wife also from Knightstown were acceptably present.

* * * *

Mary Hiatt, associate Evangelistic Superintendent of Western Yearly Meeting, recently conducted a revival meeting for Bethel Friends of White Lick Quarterly Meeting near Mooresville, Indiana. The results obtained were very satisfactory to all concerned. Four came out for definite prayer sensing a need of a work of grace in their own lives, while nearly all of the membership testified to a quickening in their spiritual lives, during the meetings. Bethel Friends truly appreciate the intellectual and spiritual caliber of this leader and now feel more keenly the challenge of the church of Jesus Christ, at the same time determining by the grace of God to walk more consistently and to live more worthily of the name whereby they are called.

* * * *

Ward Applegate, pastor of Union Street Friends Church, Kokomo, Indiana, spoke, November 14, on Peace in the assembly room of the high school at Greentown, Indiana. He emphasized the need for the rising generation to be taught the principles of Peace instead of those of warfare, and instilling into the hearts of young people a love for mankind. In years past, from every generation war has taken the best young men. Those who might have been a blessing to the world have lost their lives in battle. His message was well received by teachers and pupils.

* * * *

Salem Meeting Friends in Whitewater Quarter, Indiana, conducted a religious Chautauqua last week, different speakers appearing and speaking on various phases of Quakerism and Friends work. The speakers and their subjects were: Walter C. Woodward, the Background and Message of Quakerism; Aaron Napier, Young People's Work; John I. Wright, the Inner Light; Ruthanna M. Simms, the American Indian; William J. Sayers, Some Reasons Why I Am a Quaker. Wyman Hull, formerly of Stillwell, Michigan, is getting well started in his pastoral work at Salem Meeting.

STILL GOING STRONG

Our well-known Friend, Seneca Stevens, of Tillson, N. Y., seems to be steadily nearing the century mark, since on the 15th of November he observed his ninety-fourth birthday with a good degree of vigor, both of mind and body. The festive celebration was spread over several days. The usual family feast was served the day before to accommodate the invited guests who could not come so conveniently on the 15th. A large number of birthday cards and congratulatory letters besides some more pretentious gifts made him glad and grateful

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for the loving remembrances of so many friends. A neighbor Friend, who has unique ways to express her regard, came to the door a few days after the actual birthday in an elegant automobile and took him and his wife, as her birthday gift, for a charming ride of about seventy-five miles, more or less, through the picturesque Catskills.

One of his birthday gifts, a generous roll of newly minted twenty-five cent pieces, harked back to the 12th of October, which was the Silver Wedding Anniversary of his marriage to Alice C. Earle. In the evening of this latter date, a number of Friends and neighbors gathered at the Stevens home to offer congratulations, and a very pleasant time it proved to be. The bride of long ago read an original poem which she had written to mark the anniversary. The happy couple were asked to repeat the ceremony that made them one in 1904, which they did standing on the same Oriental rug used before, a wedding gift of the late Joshua L. Barton and wife. The pastor of Tillson Meeting, Anson S. Contant, read their marriage certificate. Only two of the guests present had ever witnessed a genuine Friends marriage ceremony before.

Hearty congratulations followed; pleasant memories were revived, and delicious refreshments served. When the time came to separate all expressed pleasure at being present on this happy occasion.

HANNAH M. HUBBARD

Hannah Minerva Pierson, daughter of Enoch and Mary Pierson, was born near Wabash, Indiana, in 1852, and died at

Oklahoma City, Okla., October 24, 1929. Left an orphan in her young womanhood, she attended Earlham College and taught school for a time. In 1878 she was married to Elias L. Allen, who died nearly three years later. In 1883 she was married to John R. Hubbard, who died in 1906.

She felt a call to the ministry and her gift was acknowledged in 1887. She did much evangelistic work and served as pastor in a number of meetings in Indiana, Kansas, and Oklahoma. In the work of the W. C. T. U. she was very active and was also associated with many important Missions, notably the Night Mission of Chicago, at Wichita, Kansas, and at Oklahoma City. She was happy in writing verse and prose productions of a religious nature, much of which found a place on the printed page.

One daughter, Stella E. Allen, and one son, John C. Hubbard, both of Edmond, Oklahoma, survive her. During her long life of ministry she made a host of friends.

ROSS E. HOLADAY

Fourteen years ago, Ross Holaday with his wife and three daughters took passage for England, to make his home in Manchester, and here he served as United States Consul until the time of his death, November 27, 1929. The news of his passing came as a distinct and sorrowful shock to his many friends.

Sixty years ago last July he was born near Westboro, Ohio, the son of Samuel A. and Patience P. Holaday. The en-

vironment of his home life was a peculiarly happy one, a home of blessed memories in the love, devotion and loyalty of its members, the type of home life that builds well for national stability. He was educated in the community school and at Wilmington, became a teacher, a law student, and was admitted to the Bar in 1898. For three years he was a member of the House of Representatives and in 1902 went to Cuba as United States Consul taking with him as his bride, Harriet Curl.

He was of Quaker parentage and ever adhered to the faith of his fathers. The grounds for the Westboro meetinghouse, of which meeting he was a member, was the gift of his grandparents, Robert and Hannah Andrew Holaday. During his absence in England, two great sorrows came to the family, in the death of his sister Mary and of his beloved mother. It is characteristic of his regard for things spiritual that when the keepsakes of the home were being distributed he should reply, "I would like my grandmother Holaday's Bible."

BIRTHS

BRINTON—At Mills College, Oakland, Calif., December 12, 1929, to Howard and Anna Cox Brinton, a daughter, Joan Mary.

MARRIAGES

GILBERT-STOUT—At the home of the bride's parents, Russiaville, Indiana, November 30, 1929, Lula Mae Stout, daughter of L. Wallace and Ina C. Stout, and J. Wendell Gilbert, son of J. Gurney and Elizabeth L. Gilbert of Damascus, Ohio. Jehu Reagan, grandfather of the bride, minister.

McMULLEN-HADLEY—At the home of the bride's mother, Isabel Hadley, Clarksville, Ohio, November 20, 1929, Mary Hadley and Albert McMullen, also of Clarksville. Ruth Murray, minister.

DEATHS

HAWORTH—At the home of his parents, Zimri and Sibyl J. Haworth, Coloma, Indiana, November 30, 1929, Albert C. Haworth, aged 41 years. Under the loving care of wife and parents, for several months he had made a brave battle for life against the dreaded disease, cancer. Funeral services were conducted by Ly-

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man Cosand of Bloomingdale, Indiana, assisted by Bertha Day, of Georgetown, Illinois.

WHITE—At his son's home in Mabel, Minnesota, November 24, 1929, after an illness of five weeks, caused by a complication of diseases, B. M. White, son of William C. and Betsy A. White, in his eighty-second year. Born in Oneida County, New York, he was married to Rebecca Fawcett in 1875, and lived in the vicinity of Hesper since that time. For forty years he was a member of the Hesper, Iowa, Friends Meeting, and was an elder and trustee at the time of his death. He had also served the meeting as treasurer for many years. He is survived by his wife, one son and one daughter. Funeral services were held at the Hesper Friends Church, in charge of Joseph R. Sams, pastor, assisted by Lawrence W. Sams. Interment in Hesper cemetery.

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DAILY BIBLE READINGS

Lesson for December 29. Fellowship through Worship. Psalm 122; Hebrews 10:22-25.

Golden Text: He entered, as his custom was, into the synagogue on the sabbath day. Luke 4:16.

M. Love for God's House. Psalm 122.
T. Incentives to Worship. Heb. 10:19-26.
M. Wise Men Worshipping. Matt. 2:7-12.
T. Understanding God's Word. Neh. 8:1-8.
F. Fellowship through Prayer. Matt. 6:5-15.
S. Fellowship through Service. 1 John 3:13-24.
S. Church Triumphant Praising God. Rev. 7:9-17.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Arnold B. Vaught, Pastor, 5618 Drexel Ave. Telephone Midway 0213. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane E. Summerhays, address, 3580 Lossing Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School 10:00 a. m. Meetings for Worship 11:00 a. m. Christian Endeavor 6:30 p. m. Send names and addresses of people coming to Detroit to Arthur George Thorp, Clerk, 1713 Glynn Court. Telephone Longfellow 2619.

LOS ANGELES, CALIFORNIA
Friends Meeting, 950 W. 17th St., corner of Toberman. Sabbath Meeting for worship, 11 a. m. Bible School, 9:45 a. m. Ernest Lamb, Minister.

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